

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

Vol. 3.—No. 4.

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CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

By a Board of Ministers, consisting of seven Ministers and right Laymen, of the Baptist Denomination; at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars so paid, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

It is a few advertisements of a general character will be admitted at the usual rates.

AGENTS FOR NEW YORK CITY, Mr. A. P. REIMER, 143 Nassau Street.

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Temperance.

From the N. Y. Evangelist.

The History of John Stubbs.

By the author of "Dea. Gile's Distillery."

A warning to Rum-selling Grocers.

"A thing betwixt a story and a dream,

It had more truth than fact, more fact than fiction."

JOHN STUBBS was a grocer, wicked, but well

to do in the world. He was a man greedy of

gain, and of a savage disposition. He used to

beat a poor little orphan boy in his possession as

if it were a pastime, until the child suddenly dis-

appeared, when Stubbs asserted that he had

gone to sea, but from that hour the man's brow

grew blacker. Some suspected foul play, but as

there could be no legal investigation, the

thing passed off.

John Stubbs sold rum; indeed, the greater

part of his profits were made in that way, and as

he used to sell on the Sabbath, he often made

more money that day than any other day in the

week. Yet you never seemed to notice the shop

open of a Sunday; the shutters were all closed,

and the doors were closed, there being a nook of

an entrance hard by, almost out of sight, where

the rum-bottled wretches of the neighborhood

could glide in and out without disturbance. Ex-

cluding the sunlight from his dominions, John

Stubbs went about among his casks on Sunday

with a lamp at noonday. On such occasions

Satan might have taken him for one of his own

demons, and the darkened store, with its half-re-

vealed paraphernalia of drunkenness, for one of

the coolest chambers in the bottomless pit.

John Stubbs did not merely sell rum—he

drank it. What he drank did not intoxicate

him; he was too fond of money for that, but it

burned in him, and bloated him, and made him

angry as fire. A poor woman came into the

shop one day, and besought him to sell no more

rum to her husband, for it starved the children,

and made the house a hell-brothel. "That's

nothing to me," said the man; "he don't get

drunk on my premises. Drink rum yourself,

and then you'll agree." A good man in the

neighborhood remonstrated with him, and another

brought him the temperance pledge. It an-

gered him prodigiously. "He was not going to

have his liberty curtailed by your hypocritical

temperance societies and your psalm-singing

deacons, no! He would sell rum, and drink it

if he chose, though all the devils in hell

were burning in every drop of it." His shop

was on a corner, and had a parcel of chalk

signs, intermingled with herring boxes and pota-

toe barrels, ranged on the outside.

John Stubbs sold rum under cover of law, and

that served as a great plaster to his conscience,

if ever it needed one. It was a lawful calling,

and with many persons besides rum-sellers what

is lawful is right and just, as a matter of course.

There was no fifteen gallon law, nor virtue

enough in the community to sustain it; nor will

there ever be if things go on as they do now, at

the time I am telling my story in 1839. Let it

be not thought that ardent spirit was the only

kind of strong drink sold upon John Stubbs' pre-

misses; there was a goodly array of wine casks,

and porter casks, and strong beer and cider.

Now it happened that John Stubbs manufactured

his own wine; so that those customers of

his who restricted themselves to the use of that

kind of liquor, were by far the most profitable

to him, inasmuch as they received ardent spirit

under a different name, at a far higher price than

the poor creatures paid for it who drank it under

wife returned back, heart-broken, to the place where her child lay dying. She must have perished in her misery had it not been for the kindness of a neighbor, for that night, which was Friday, the child died.

Saturday evening, after laying out her boy's corpse as decently as she could, she summoned courage once more to visit the grocery; for the child must be buried the next day, and as yet there was not even a coffin. In the height of her grief she could not help telling John Stubbs, that if it had not been for him her child had been alive and well that moment. Hearing this, the grocer started from among his casks behind the counter, and with a dreadful face, swore that if ever he had any thing to do with that or any other child's death, all the devils in hell might burn him and his.

Stubbs, all the devils in hell, was a favorite oath with John Stubbs. Something had now roused the devil within him very fearfully; for, laying hold of the woman's arm, he pushed her violently out into the street, and cursed the time he had ever seen either her or her husband. Well nigh dead with grief, she tottered home, and threw herself on the body of her dead child. There her brute of a husband found her, only to tell her that if her friends would not help her to a coffin and bury the child, it must lay there all winter, for he had no money to do it. In God's mercy friends were found; and Sabbath day, while John Stubbs was selling rum by lamp-light, that little boy was put in the grave beneath the cold sod, and the clods of frozen ground sounded to the mother's ears like pieces of sharp iron, as they fell upon the coffin.

That same night John Stubbs' retribution commenced. By what instrumentality it was effected, I will not undertake to determine; but even the drunkards dimly noted a fearful connection between his oaths the night preceding, and the things that happened. Late in the evening, just as, with trembling hand, for John Stubbs' hand had begun to length to tremble, he was drawing a glass of liquor for a parting customer, his eyes were almost started from their sockets by the sight of a grinning, snake figure, in flames, right before him. Presently the air began to be full of them, and each one threw direct at John Stubbs, balls of fire, with sharp curling snakes protruding out of them. Then one clutched him by the hair, then they all retreated to the wall, and began crawling along and hissing in such horrible shapes, that Stubbs cried that he was in hell, and the fiends were burning him. So it continued for near an hour, till every inmate of the shop ran out of it in terror at his shrieks and language. Apparently he recovered, for he was seen shortly by the watch putting up a bar outside one of the windows, after which he entered, closed his door, and did not again open it.

About two o'clock the watchmen were alarmed by the sudden appearance of a bright light streaming through every crevice into the street, and on bursting open the door the shop was all of a fierce blaze, and there lay blackened and crisped like a cinder, but on the floor, where the fire was not blazing, though the air itself seemed all flame, the body of John Stubbs. From the position and appearance of the body, and the horrible stench that, with the flames, poured out of the shop, there was no doubt that Stubbs had somehow or other inadvertently brought the flame of the lamp in contact with his breath, and had been consumed, even before the shop itself got on fire, by spontaneous combustion. Be that as it may, the flames increased so furiously, by the casks of liquor bursting one after another, and running in so many streams of fire all over the shop, that before assistance could be got, it was no longer possible to reach the body; and as to putting out the flames, the water of the engines was of no more use than it had been oil. Blue and red torrents of fire shot up into the sky, and some avowed that they saw, as plain as ever they beheld any thing in their life, the body of John Stubbs held between two demons in the heart flickering blaze, and a boy piercing his heart with a spear of red hot iron. Whether this was mere imagination or not, perhaps it was very natural to think so; and certainly all the figures of torture that the spouting and roaring flames could form, would be nothing to the torment of a damned soul in hell, that in this world, as it is to be feared is the case with all rum-selling grocers, was engaged in no business whatever but that of preparing souls and bodies for everlasting damnation.

Many, whom we call sensible people, talk about "luck," as if it were a god that ruled the affairs of men and women, scattering misfortunes upon some, and thrusting blessings upon others in a most careless manner. If a boy treads on a scythe which has been left with the edge up, it is bad luck which cut his foot. If he has carefully placed his foot on a scythe, and it is good luck, while bad luck left the "unlucky" idle boy at the foot. Read this, and see if you can find out the secret of good luck.

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person. And he was always lucky enough to pay his debts! He was never unlucky enough to feel the grip of the Sheriff, or hear the creak of the jail door.

Tom married. "Why! This poor mechanic has taken the sweetest and most beautiful girl in the place. Who would have thought it! What a confounded lucky dog Tom Spooner is! He has got the girl by magic!"

And then Tom's garden was a picture of neatness; his fences were never known to blow over as did his neighbor's. His land was rich, while that of his next neighbor would produce hardly any thing but weeds. What does Tom put on his land?

How he rises one step above another! If there was an important station to be filled, why, Tom Spooner was the man. He could get a note discounted at any bank without security. If any dispute was to be settled, why, Tom,—lucky Tom—was always sure to be called in as an umpire!

"And now I think of it," says one, "I never knew Tom to speak an ill word against his neighbors, which shows plainly enough that there were many in his secret, and therefore, that he dare not utter a word to their prejudice."

He never drinks; because, if intoxicated, some one would snatch his secret from him. He has taught his wife the way too. They both have the secret. He says nothing hard of his acquaintances. He goes to church regularly. He pores over books when he can find them. He must be learning something more of the art of getting rich. He is laying up treasures. And then he always has a lamp in his work-room late, and he is always the first one up in the house, which furthermore shows that Tom's mind is always bent upon his secret. He can't find time even to take a glass with old cronies at the grog-shop. He must have a secret worth knowing. It occupies his thoughts so much that he minds no body's business. And yet it does not weigh heavy on his mind—he is always good natured, contented and happy—he has no quarrelling in his family. All is pleasant and agreeable!—Nothing is out of place. "Strange! strange!" say these wisacres, "that Tom Spooner—that poor mechanic—who began with nothing, of whom all prophesied that he would come out of the little end of the horn—and who believed nothing of it, but stuck to his work, should be so fortunate—so lucky in life! Up early, late to bed, ever at work with hands or head! He must surely have a secret worth knowing!" Ah, lucky dog—lucky Tom! What can his secret be?—Who will set himself to work to discover the foundation of this important secret?

Miscellany.

From the Christian Secretary.

Sermons for the Family, No. 8.

On the ability and inability of sinners.

"Whosoever will, let him take of the water of life freely." Jer. xlii. 17. "No man can come to me except the Father which hath sent me draw him." John, vi. 44.

Every person in a state of unbelief, loves darkness rather than light, because his deeds are evil. One may say, why am I condemned for not coming to Christ, if I cannot come, unless the Father draw me? The answer is plain. The sinner chooses not to come. In this he is guilty. Let us reason together on the subject. The sinner is not without natural ability. But he is unable in a moral sense. To illustrate this, if a parent says to his child "rise up and come to me," and the case is such that the child is deaf and blind and lame, that he cannot hear, nor see his father, nor walk, we may conclude that he is laboring under a natural inability—he is not able to obey, nor guilty for not obeying. But when a parent requires the same of his son who is in health, the child may say, I cannot come now, I am busy thus and thus, or he may say so unnatural as not to love to obey his father. This cannot, or he cannot, or he will not, or he is a will not. In the first case, the child is clear from blame, but in the latter, he is guilty. This is the case with sinners. They will not come to Christ that they might have life. Another case to illustrate this doctrine. Joseph's brethren could not speak peaceably unto him. Truly they were guilty for indulging such feelings of hatred. So with sinners, his inability is his choice. He hates the Savior without a cause, and nothing but the drawing of the Father will effect his salvation.

"None but a power divinely strong, Can turn the current of the soul."

But when the heart is changed by the Almighty grace of God, it is to the Lord Jesus Christ. So says our Lord, "Every one that cometh to me, and believes in me, shall have everlasting life." The provisions of the Gospel are abundant.—Life, even the water of life, is given freely to all who will come and take the same. Every lost, broken-hearted sinner is encouraged to come.—The conclusion then is plain; inability is no excuse. Sinners are not to be excused, but they are to be pitied, and we must pity them, while he cannot be sorry for them, and hates the Savior so that he cannot love him? This state of mind would continue in all mankind, were it not for the everlasting love of God in calling some.

He that cometh to him he is in no wise out; and the coming, the believing sinner, cheerfully ascribes his salvation to the love and drawing of the Father through the death of the Son, and by the power of the Holy Spirit.

Christianity a prerequisite to civilization.

My attention has been long directed to this subject, and the firm conviction of my mind that Christianity must precede civilization, is the result of the inquiries and observations which I have made.

So far as my experience has been from proving that civilization is necessary to prepare barbarous nations for the reception of the gospel, that it has led me to the conclusion that the only effectual way to civilization is first to evangelize them. I regard Christianity as the prerequisite to civilization, and am persuaded that true civilization cannot be produced without it; I say true civilization, because I am aware that a certain kind of civilization may exist unconnected with Christianity. I have heard reference made to ancient Greece and Rome, for the purpose of showing that there may be civilization without Christianity; but all true civilization includes the humanities of life, then I must conclude that those celebrated nations had not attained to it. When I look, for instance, at the theatres of Rome, and witness the gladiatorial shows and fights of men with wild beasts, which were there exhibited, and recollect that such spectacles constituted the amusements of the Roman public; and when I, moreover, remember that in Rome there were no hospitals, no dispensaries, no almshouses, no asylums for the deaf and dumb and blind, in short, none of those humane and charitable institutions which adorn our own Christian land, I cannot conclude that the civiliza-

tion of the classic heathen was anything better than a splendid barbarism; and whatever may be advanced in its praise, I must still, notwithstanding, hold that true civilization, the only kind of civilization that the Christian philanthropist can be supposed anxious to promote, cannot be originated but by means of Christianity.

The above is the reply of a gentleman before a committee of the British Parliament, to the question—How can civilization be best promoted in certain British settlements?—and is full of instruction on the important subject under investigation.

From the Register and Observer.

What is 'Worldly'?

Love not, says the beloved disciple, the world, for the things in the world, which are not of the Father, but of the world, to be loved as a proof of his kindness? Must not the beauty of holiness also be loved even when manifested in the world?

Thus a difficulty arises in defining what is the world and what the things of it. The apostle goes on to explain. Every thing in the world, says he, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but of the world. Here then, is a definition. That which merely gratifies the appetite or pleases the eye, or flatters our vanity, is of the world. Theatrical amusements most probably come under this class. They are mere amusements without the slightest benefit. No man's taste is improved by hearing the low wit of popular comedy, or his heart by the revolting scenes of popular tragedy. Or supposing that good plays have been written, they will benefit no man who hears them in the theatre. For no acting is so much as to appear perfect, to any man; yet every reader can picture the scene described, perfectly to himself. The attention paid to the acting at the theatre must therefore prevent full attention being paid to the useful sentiments, if any be delivered. But who attends the theatre for the instruction to be derived from the play? Is it not generally attended from far different motives? Do not some go there to find opportunity to indulge in the basest of passions? Do not others go to gratify a varied taste for trivial, low and even indecent wit? Others to be pleased with tinsel show and frillery? Others to kill time and avoid reflection? Others to make a show of carriages and clothing? Others to appear high and fashionable? Who goes there that he may grow in grace and in the knowledge of the Lord? Who goes there with a heart-felt desire to extend the kingdom of God?

The theatre is manifestly a thing of the world, and the followers of Jesus should no more be seen there, than at a cockpit or the gambler's den. He who feels himself as the mere steward of God, will not expend his money for such an object; he who believes that for every hour must give an account up to God, will waste no time in such pleasures.

Whoever will, let him take of the water of life freely." Jer. xlii. 17. "No man can come to me except the Father which hath sent me draw him." John, vi. 44.

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Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JANUARY 22, 1840.

Special Notice.

The annual meeting of the Subscribers and Stockholders of the Christian Reflector was held at PORTER'S TEMPERANCE HOUSE on Wednesday, Jan. 1. After the election of a Board of Managers, the meeting was adjourned, to meet at the same place on Wednesday, Jan. 29, at 10 o'clock, to hear and act on the Report of a Committee in relation to some alterations in the Constitution. A general attendance at that time is desirable.

The Board will meet, according to adjournment, at the same time and place.

The Committee on Revising the Constitution are requested to meet at the same place, at half past 9 A. M.

The Africans Liberated.

The statement published in the N. Y. Dispatch, which we defer till next week, for want of room, shows that Judson, the persecutor of Miss Crandall for the high crime of teaching a few colored children to read &c., has been compelled to give judgment for the liberation of the Amistad Africans. We say compelled, because it is not to be credited that the man who could pursue with relentless cruelty a female for her pity towards the despised colored children of Connecticut, was otherwise moved to a favorable decision in the case of these foreigners. Moreover, we are justified in saying that he has been compelled to give sentence for the liberation of these persons, by the fact that he has seen meet, even now, when the voice of thousands waxes louder and louder against the accursed practice of enslaving man, to remain into slavery for life the boy Antonio. True, he says he wants to go back. But who would suffer the infant to rush into the flames because he might think them pretty and wish to go into them? If, indeed, the judge is justified in sending Antonio back by the laws of our country, by virtue of international stipulations, then is our country pledged to uphold the slavery of the world.

We ask our fellow citizens, and especially our christian brethren, to consider this point. We ask them to consider whether this nation can better be justified in sustaining slavery by a co-operation with Spain and other slave-holding nations than the individual slaveholder, or than the accomplice of the robber in "aiding and abetting" the actual perpetrator of the robbery?

A Connecticut Judge decrees that the boy Antonio shall go back into slavery because Spain holds him as a slave. This, too, while the real pirates *Montez and Ruiz*, are treated as gentlemen, notwithstanding the irresistible evidence against them—the very evidence on which Judson and his associates are liberated from the grasp of these Pirates. After all this, will it be said—have we a single reader who has the hardihood to say, that the North has nothing to do in supporting slavery? We hope that silly pretence will hereafter be very seldom resorted to by Northern apologists for slavery.

We do, indeed, rejoice that these poor Africans are again free and to be restored to their native land, if they prefer to return. If they should choose to remain here, however, they will have friends who will freely contribute to furnish them the means of improvement and comfort.

Burning of the Lexington.

DREAFUL DISASTER.—The steamboat mail of Thursday morning brought us the appalling news of the destruction of the steamboat Lexington by fire on Monday evening, with 150 passengers on board, nearly all of whom perished. This disaster took place between Eaton's Point, on Long Island, and Norwalk, in Connecticut, about 40 miles from New York, and near 20 from Bridgeport. The exact number of persons on board is not ascertained, and most of the names are yet unknown. The following particulars are furnished in the evening edition of the New York Journal of Commerce of Wednesday.

"Our community has been thrown into great excitement and grief, in consequence of the news of the loss of the steamer Lexington, Capt. Child, which left here on Monday afternoon for Stonington, and nearly all the passengers on board. Among the passengers were Robert Blake of Wrentham, a Mr. Fowler, of New York; William A. Green, of Allen & Green, Providence; Samuel Henry, of Boston; Charles H. Phelps, of Stonington; R. D. Dow, firm of Dow & Co., New York; Capt. Vanderbilt, [who formerly commanded the boat].

A ship from the office of the Republican Standard, Bridgeport, Conn., dated Jan. 14, evening, states that the Lexington left New York on Monday, 2 P. M., for Stonington, having, it is believed, about one hundred and fifty passengers. A large quantity of cotton was placed upon her decks. At 7 o'clock, when about 2 miles from Eaton's Neck, (Long Island) the cotton took fire near the smoke-pipe.

The boat was headed for the shore, as soon as the efforts to extinguish the fire proved unsuccessful. She was provided with three boats, yet such was the panic which took possession of all minds, that they were hoisted out while the steamboat was still under headway, and immediately scuttled. The engine a few minutes after gave way, leaving the boat utterly unmanageable. The scene which then ensued is described as most appalling.

"Capt. Chester Hilliard, of Norwich, a passenger on board, from whom we have gathered these few particulars, states that soon after the engine stopped, the passengers began to leave the boat on boxes, bales, &c. In company with one of the firemen, he was so fortunate as to secure a cotton bale, to which he lashed himself. He remained upon this bale, the wind blowing off Long Island shore, until 11 o'clock this morning, when he was taken up by the sloop Merchant, of Southport. His companion in the mean time, had been released from his sufferings, by death. Two others were taken up by the sloop, a fireman, and the pilot; both nearly insensible.

The boat drifted up Sound with the tide, and was off this harbor about midnight. She sunk at three o'clock. Efforts were made to go from this vicinity, and from Southport, to the assistance of the sufferers, but, unfortunately, owing to ice and other untoward circumstances, they were unsuccessful."—Boston Patriot of Jan. 17.

The news of the burning of the Lexington was received in this town Thursday morning, when it was reported that of one hundred and fifty persons on board, Capt. Charles Hilliard of Connecticut was the only person saved. Since that time, information has been received of three others having been picked up, viz: Capt. Manchester, pilot of the boat, a Fireman, and Mr. W. A. Greene of Providence, firm of Allen & Greene, (since dead) who was picked up after having been two days on a fragment of the boat.

This most melancholy disaster has already filled

many families with distress; and discoveries we fear, are yet to be made of other losses equally lamentable. Below we give a list of the lost as reported in the New York and Boston papers, with some explanatory statements.

We cannot doubt that there must have been great and criminal carelessness, both in regard to the iller ropes, the stowing of baggage, and the management of the boat at the time the fire occurred. It will not surprise us to learn that *Rum* had something to do with this awful catastrophe.

In every thing which concerns the safety of traveling, either by steamboats, railroads or stages, the public have a deep interest; whereas it seems to have been assumed by the owners and managers of most of these conveyances, that the traveler meddles with something which does not belong to him, if he undertakes to express any opinion of the duty of those who ask public patronage of their respective vehicles. It appears, in the present case, that an individual, who ventured to suggest to Capt. Childs the propriety of taking care of the stowage about the fireworks, was put off with customary insolence. It is time that measures, which shall be effectual, be taken to give these owners and managers to know and to feel their duty and responsibility.

We feel the loss which has occurred, both as it affects the community and ourselves. Among the lost we number several of our personal friends with whom we have been for years acquainted, and with some of whom we have been associated in important enterprises. We will name here only two, Mr. Davis of Boston, and Professor Follen of Cambridge. The latter of these gentlemen has been endeared to us by his judicious, and persevering and warm-hearted co-operation in the holy cause of freedom.

The loss of very few others would be more seriously felt by the friends of the slave. His fine talents; his extensive learning, his most firm, yet kind and amiable bearing, were all so many powerful agencies in securing for the anti-slavery cause the respect of the community, in keeping alive the spirit of freedom and in giving to the cause a steady and permanent progress.

But it is proper to say of the loss of the Lexington, that no event has occurred in our neighborhood, for many years, so fraught with woes as this, and so adapted to exhibit the weakness of mortals. Of its moral bearings we may say something hereafter. It is a theme for the pen of our correspondents to which we invite their attention.

The standing, and character, and relations of the sufferers—their quick summons, prepared or unprepared, to meet their God—the appalling circumstances attending their death—their loss to their friends and the community, together with the loss of property, which, though compared with the loss of life, is a trifle, and yet to many will undoubtedly be heavy—all furnish materials for thought and solemn reflection. Let the reader put his own soul in their soul's stead at that dreadful hour of the night, when their only alternative was, to all human appearance, the choice between two modes of death, either of which is enough to make the firmest tremble to think upon. Truly, they are most wise who have made their peace with God and stand waiting his summons home to a world where no cause of fear exists—where no disasters can occur.

LIST OF THE LOST.—We publish from yesterday, the list of the passengers lost in the Lexington, with such corrections as we have been able to make by comparison, inquiry, and revision. Any persons whose names may have been published in this city, and are not here contained, may be set down as not on board, to the best of our belief and knowledge.—N. Y. Dispatch.

NEW YORK.

Mrs. Russell Jarvis, and two children.
Albert E. Harding, firm of Harding & Co., 5 Broad street.
Charles Noyes, book-keeper of C. B. Babcock, 74 1-2 Pine.

Stephen Waterbury, firm of Mead & Waterbury, 27 Cedar.
Rich. W. son of Josiah Dow.
Chas. Brackett, clerk of N. Brackett, 157 Water.
H. S. Craig, firm of Maitland, Kennedy & Co., 41 Broad.

Thomas James, tailor, formerly of 98 1-2 Nassau, late Fulton st.
Mr. ——— Noyes.
Charles Eberle, comedian.
Hezekiah Lawrence, firm of Kelly & Lawrence.
Patrick McKenna, clerk of Donally & Hyatt.
E. B. Patten, 123 Water street.
Robert Shultz, brother of the Captain of the Independence.

Mr. ——— Fowler.
John Marshall, glass-blower.
Mr. Baum, son of the clerk of the Washington Market.

PROVIDENCE.

Capt. Benj. Foster.
Jesse Constock, clerk of boat.
Elias Brown, Jr.
John Winslow, father of the above.

Alice Winslow, widow of Henry A. Winslow, son of Wm. and brother of John Winslow. The corpse of the husband was on board, and the party were attending it to Providence for interment.

BOSTON.

John Brown, firm of Brown & Co.
J. W. Woolsey, sugar refiner.
Capt. John Low, agent Boston Ins. Cos.
John Everett, merchant.

Isaac Davis, comb-maker, and Jeweller.
Thomas White, firm of Sands & White.
Abraham Howard, firm of Howard & Merry.
H. C. Bradford, late from Kingston, Jamaica.
J. A. Leach, firm of Leach & Lovejoy, and son of Col. Leach of Westborough.

Mr. Suyvassan.
Mr. Ballard, of Ballard.
John Lemist, Roxbury, Mass.
Henry J. Finn, comedian, Newport, R. I.
Samuel Heery, firm of A. & S. Henry, Manchester, Eng.

R. Pickett, Newburyport, Mass.
Adolphus Harnden, brother of Wm. F. Harnden.
John Linfield, Stonington, Mass.
Adolphus Mason, Gloucester, Mass.
Capt. Smith, Dedham, Mass.

Nichols, steward of steamer Massachusetts.
J. P. Felt, Salem, Mass.
Capt. Eben S. Kimball, Salem, Mass.
Capt. B. T. Foster, Boston, Mass. These two gentlemen had just arrived at New York from a long voyage in the Pacific, and were returning home after between four and five years absence, and had the profits of the cruise with them.

A. F. Dyer, Braintree, Mass.
Rev. Dr. Follen, of Harvard College.
Capt. J. D. Carver, Plymouth, of dark Brontes.
John L. Peck, Stonington, Conn.
Chas. H. Phelps, " "
Mr. Van Cott, " "
John Corey, or Conney, Foxboro', Mass. cotton manufacturer.

Geo. W. Walker, son-in-law of Mr. Kerle, Baltimore, and son of ——— Walker, Esq., of Worcester County.

Jos. Western, firm of Western & Pendexter, " R. T. Church, Baltimore.
A. W. Kerle, " "
James G. Brown, firm of Shall & Brown, New Orleans.

Philo Upton, Egremont, Mass.
Robert Blake, President of Wrentham Bank.
Charles Lee, Barre, Mass. merchant, of the firm of Lee, Jenkins, & Co.
Wm. Pierce, of Portland, Maine.
David McFarlane, master brig Clarion.

Mr. ——— Ballou.
Mr. Theophilus Smith, Dartmouth, Mass.
Mr. ——— Dorr.
Robert Williams, Cold Spring, N. Y.
Wm. H. Wilson, Williamsburg, late of Worcester.

Chas. Boswell, Royalton, Vt. late clerk at Scriven's, 28 East Broadway.
Joshua Johnson.
Geo. Benson, Brooklyn, N. Y.
John Walker, Cambridgeport, Mass.

Isaac Howes, " seaman, just arrived in brig Raymond.
John Brown, colored.
Capt. George Childs, master of the boat.

—Hoyt, baggage master.
—Newman, steward, and the hands of the Lexington and Naragansett.
Mr. Hempstead, Chief Engineer.
Mr. Thurber, 1st mate.
David Crowley, 2d do.

Mr. Walker, barkeeper.
Mr. Martin, wheelman.
Four firemen, six deck hands, eight waiters, three cooks, one porter, one chambermaid.
A gentleman, lady and two children, who arrived in the Philadelphia boat, name unknown.

The Nimrod, Bridgeport boat, did not make an extra trip yesterday, as it was stated in the evening papers. At any rate, neither that boat nor the Statesman, which went down to the scene of the disaster, had returned last night, at half past twelve, when our reporter left the dock.

For the Christian Reflector.

Why is it?

Mr. Editor,
In publishing the Circular of the Baptist Board of Missions appealing in the behalf of a deficient Treasury, you very properly essay to inquire for the cause. According to the estimates given, it appears that the contributions, should they continue to the end of the financial year in a like ratio with the past, will be less than those of the preceding year by nearly \$30,000! In an enterprise which so involves the best welfare of millions of immortal beings, it surely deserves a serious inquiry why Baptists, claiming to be the largest denomination in the Union, should not only be behind several others, but also so sadly degenerate as in one year to diminish their contributions to the health of about one half. Have their numbers diminished in this proportion? Their ability, their faith, their benevolence, or what?

In your characteristic plainness, you venture to assign what you think a cause, and wish to be corrected if you are mistaken. I shall not rectify your remark,—am willing to believe that it is true to some extent at least. But, if true, it is likely to be somewhat seriously true, as touching the cause of Foreign Missions. It involves a question which, from the present prospects of the slavery question among Baptists, will prove to be one of magnitude, and therefore cannot be decided too soon. Both the cause of emancipation and that of Missions require it. Those laboring for the good of the slave, should overlook no important means to promote it. While future missionaries and the heathen themselves ought to know what to expect from the important results which hang upon the decision.

Abolitionists, in withholding their contributions for the reason assigned, do either right or wrong. If right, all should do the same; if wrong, none. Further; they should do their whole duty, not a part of it; and be either hot or cold. If it were not to give much to the Board of Missions, because it may be mingled with the price of blood, it is equally wrong to give a little, and if no sufficient reason exists for the latter, there can be none for the former. For the claims of 600 millions of beings amid the darkness and guilt of idolatry, and accessible only by the most expensive and laborious of all evangelization, are not the less weighty because "two millions" are in no better condition in our own country. I think not. Should the contributions for the Foreign heathen be diminished on this account? Is there nothing required in the way of self-denial, when the claims of humanity cannot be met without it? If any one of your readers has given less than in previous years, either to Foreign or Home Missions, because of any mal-operation of those societies as connected with slavery, it is evidently his duty to show cause, that he may convince others of their present errors or give them an opportunity to remove his, which perhaps they might easily do.

I fear however, that this defect could be traced to another more extensive and more serious cause than the one mentioned, one that is likely to affect not only missions at home or abroad, but every other benevolent organization. I hardly know what to call it—unbelief, lukewarmness, covetousness or something else; but its manifestations are clear beyond mistake. It is seen in the languid half-hearted manner in which so many take hold of every good undertaking. The importance of Foreign and Home Missions, Education Societies, &c. &c. is freely admitted. They are all proper, useful, and necessary; and yet, until these societies become deeply involved and are on the verge of dissolution, nothing like an adequate effort is made to sustain them, as if they were self-moving machines and only needed to be constructed to make perpetual motion; or, as if those put in charge of their management cannot be trusted with only what means were absolutely needed at the time. Unless an agent is continually presenting the subject almost in the tones of a mendicant, the cause is not supposed to be worthy. Take, for instance, Foreign Missions. All will give to this who will to any thing; and yet, while its expenses have been less the current than the preceding year by \$8000, the income is falling in the rear of the reduced expenditures about double that sum. In all Worcester County, I am informed on good authority, the whole amount given to this cause the past year was but 641 dollars! I would not tell this in Gath only with hope that it may not occur again. Comparing Worcester County with the country generally, it is not difficult to believe that Baptists have done no more than what is reported; and when we consider in what way their money is raised, the fact is easily accounted for. In most of the Churches it is obtained only at the Monthly Concert, and that occurs on Monday evening, the most unfavorable time of the week. Hence those whose attendance is prevented by distance, bad weather, sickness business or less worthy causes are in a fair

way to do little or nothing until the close of the year presents an involved Treasury. The effect of such indecision and vacillations upon the operations of the Board, upon the respect and confidence of the public, and upon the conclusions of young men agitating the question of duty to the Geniles, may be easily conjectured.

Our Literary Institutions are permitted to languish in the same way, and to come to death's door before the inquiry is made, whether they are in need of funds, or could profitably expend more. There is Waterville College. The citizens of that small place have generously pledged 10,000 dollars on condition that 40,000 more shall be raised in the course of the year. Now it cannot for a moment be doubted that, if all the Baptists in New England would rally to its rescue, they could make up that sum in a fortnight, unconscious too of any necessity to curtail other contributions. But the probability is that, after bringing it forward at great expense into public confidence and patronage, they will surrender it to some other denomination wise in its generation.

I have seen—and probably you also—this same half-way policy pursued in reference to religious publications. Intimations were once given that the *Reflector* did not do well, and that, some alterations would be discontinued.

Probably in some instances this has come to pass. But what does it prove? Why, that some men are friends to a cause while it has novelty, or can be carried forward to accord in every minute particular with their notions; but when their predilections are not gratified, their influence in the cause itself must be withdrawn. Such assistance is well enough while it lasts; but, if the slave had no better ground of reliance, the day of his redemption would be distant indeed. Instead of merely supporting amply and efficiently the *Reflector*, let me suggest whether we should not also sustain at least one good Anti Slavery lecturer and agent, to visit all the Baptist Churches in the commonwealth and bring home to every bosom the sentiments of the recent address from the Convention—to enlist all the anti-slavery strength that exists or can be created, and to shape it for a definite action. If he said that Pastors ought to do this, the next question is, will they do it? Will all do it, would any do it with the ability and plainness of one attending continually to that very thing.

Something more might be added in way of remedy for the evils complained of, but it will be enough to be reminded of Paul's prayer for the Thessalonians, "Now our Lord Jesus Christ and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your heart, and establish you in every good word and work." B.

For the Christian Reflector.

Physiological Reform. No. 2.

Mr. Editor.—In a former communication in your paper, we spoke of the formation of the Worcester Physiological Society; we can still say our best hopes have not been blighted, nor our most sanguine expectations disappointed, but on the contrary, they have been twofold more than realized. At a late meeting of the society, a subscription was commenced for a library of election duties was immediately pledged, and since that time we believe about ten more have been added, and it is expected there are many more willing hearts that have not yet pledged themselves, whose donations it is hoped will be forthcoming soon. With this library it is expected that much good will be accomplished, and still more interest excited in the minds of many whose minds are as yet buried in moral darkness in relation to this very important subject. We long to hear the cry coming from our large cities and towns, and echoed off every hill and dale in old New England, "Wherewithal shall a young man cleanse his way?" How shall we rid ourselves of this loathsome disease? How shall we obtain a constitution pure and healthy as our Creator would have us enjoy? We would answer, study the science of health! Reform immediately in your habits! Your dietetic habits are far from what your Creator would have them. The loathsome disease under which you are suffering, is the consequence of a disregard of all the laws of health; it is to be supposed that our Heavenly Father would enact laws for our benefit, and then suffer them to be transgressed with impunity? How important, then, is a knowledge of these laws. When will Christians awake to the subject? How is it that Christians can be so scrupulous about rendering obedience to God's moral laws, and yet so thoughtless and regardless of the physical and organic laws, the obedience of which only can assure us the blessing of health, and clearness of mind, wherewith we can be enabled to discern, and obey his moral laws. But I will forbear writing longer at this time in the hope that some more able person may take the subject in hand, or, at least, that I may not weary your patience.

There was an address delivered before the Society at the last meeting, by the Secretary, "Was man the privilege of hearing, but have heard his name in very high terms. At the next meeting, on Friday evening, Jan. 31, a lecture is expected from the

CONGRESS.

No news of importance from Washington, except that the subject of Petitions is under debate, and to quote the words of the Hon. Levi Lincoln in a letter dated 16th inst. acknowledging the receipt of petitions addressed to his care from "Africa" "I have the gratification of believing, that there is some prospect of their being treated with more justice than heretofore.

TO CORRESPONDENTS.

A. G. & L. T. will appear next week.

Two men of the crew of the Neptune, wrecked at Lake Michigan about the last of November, have been found. They were discovered by some Indians on the beach and humanely carried to a place of safety.

Common School Teachers Convention.

A CONVENTION of Common School Teachers, will be held at the American Temperance House in Worcester, on Saturday next (Jan. 25th) at 10 o'clock. A. M. Business of importance relating to Common Schools will then be transacted, and every teacher in the county, who can make it convenient to attend is earnestly invited to do so.

IN CONJUNCTION WITH

MANY TEACHERS.

January 19th, 1840.

Massachusetts Legislature.

FRIDAY, JAN. 17.

SENATE.—COMMITTEES.—On the Judiciary—Messrs. Morey of Suffolk, N. Wood of Worcester, and Davis of Franklin.

On Matters of Probate and Chancery—Bowdoin of Hampshire, Pratt of Bristol, and Williams of Essex.

On Education—Willard of Middlesex, Lincoln of Hampden, and Choate of Essex.

On Bills in the Third Reading.—Hubbard of Suffolk, Russell of Middlesex, Sumner of Berkshire, Mansur of Middlesex, Choate of Essex, and Davis of Franklin.

On Engraved Bills—Law of Essex, lives of Hampden, Pratt of Bristol, Little of Essex, Hastings of Worcester, and Greenwood of Middlesex.

Mr. Davis presented three petitions from Elizabeth Newton and others of Auburn; one for the abolition of Slavery in the District of Columbia, &c., and two for annulling the laws prohibiting the intermarriage of whites and blacks; which on his motion were referred to a special joint committee; and Messrs. Davis of Franklin, and Whitmarsh of Bristol, were appointed upon the part of the Senate.

A message was received from the House, stating that that body had chosen its Honor George Hull, and the Hon. Nathan Willis, to be returned as the two candidates for election of Lieut. Governor by the Senate.

On motion of Mr. Dwight the Rules were suspended. Lieut. Governor might be immediately entered upon, without special assignment; and Messrs. Hubbard of Suffolk, and Mansur of Middlesex, were made a committee to collect, sort and count the votes for Lieut. Governor, and this committee reported that the whole number of votes was 40.

Necessary for a choice 21
Of these his Hon. George Hull had 22
Nathan Willis 18

Messrs. Willard of Middlesex, and Sumner of Berkshire, were made a committee, to be joined by the House, to inform His Honor Geo. Hull of his election.

HOUSE.—The House concurred with the Senate in their appointments of Standing Committees, and the Speaker named the members who should form those committees upon the part of the House.

Mr. Allen of Worcester, presented the report of the Committee upon the mode of selecting two persons to be presented to the Senate as candidates for Lieut. Governor from the four constitutional candidates.

The members of the House having all deposited their ballots the committee proceeded to sort and count them; and made the following report:

The whole number of votes was 483
Necessary for a choice 215
Of these, George Hull had 317
Nathan Willis 166

So that his Honor George Hull, having a majority of all the ballots, was selected by the House as one of the candidates for Lieut. Governor.

The ballots for a second candidate were then given in, commencing at one o'clock, and the committee, after having ascertained and counted them, reported that:

The whole number of ballots was 375
Necessary for a choice 188
Nathan Willis had 310
J. W. Brown, 51
Amasa Walker, 14
George Hull, 4
J. Brewer, 1

And one blank was not counted.

The Speaker then announced that His Honor Geo. Hull, and the Hon. Nathan Willis, were the two candidates for Lieut. Governor to be returned to the Senate; and a message was sent by the Clerk to make this fact known to the Senate.

An order came down from the Senate, appointing Messrs. Parker and Abbott, with such as the House might wish, a Committee to inform the Hon. Marc M. Lincoln of his election, and request him to meet the two Houses, to be qualified as soon as convenient. The House concurred in the order, and Messrs. Presbury of Taunton, Mitchell of Boston, and Bacon of Bedford, on the part of the House were joined to the Committee.

NOTICE.

The next session of the Minister's Meeting in the vicinity of Worcester, will be at the house of Rev. M. G. Clarke, New England Village on Wednesday the 29th inst., at 10 o'clock.

Grafton, Jan. 14, 1840.

J. JO. JENNINGS, Sec.

NOTICE.

The next quarterly sessions of the Old Colony Ministers Meeting will be held at the house of Mr. Caleb Benson in Halifax, on the first Tuesday in February next, at 10 o'clock, A. M.

Kingston, Jan. 16, 1840.

JOHN S. WHITE, Sec.

NOTICE.

The Board of the Mass. Baptist Convention, will hold their next quarterly meeting at the Temperance House in Worcester, on Wednesday the 5th of February next, at 10 A. M. As business of importance is expected to come before them, a general and punctual attendance is requested.

CHARLES TRAIN, Secretary.

Framingham, Jan. 20th, 1840.

BRIGHTON MARKET.—MONDAY, Jan. 13, 1840. [Reported for the Daily Advertiser and Patriot.] At market 650 Beef Cattle, 130 Stores, 1050 Sheep, and 40 Swine.

Prices.—Beef Cattle.—We quote to correspond with last week; first quality \$6 25; second \$5 50 a 6 00; third \$4 50 a 5 25.

Barralling Cattle.—Mess \$5 50, No. 1 \$5. Store.—Very few sales effected.

Cows and Calves.—We noticed a few sales—\$27, 33, 35 and 40.

Swine.—Lots were at market and peddled at from 4 to 6c.

BOSTON MARKET.—FRIDAY 14.

Orleans: no alteration in price.
FLOUR.—The market is better firm today, in consequence of the rise in New York. Sales of Genesee common brands No. 2 and 3 a 400 bbls Richmond 6 25 cts.

GRAIN.—Corn is a little lower sales of yellow flat 68c, white 63 a 64; Shelled Oats 38 a 40c, cast 35 a 36.

MOLASSES.—Nothing doing.

MARRIED.

In Duxbury, 19th inst, Mr. Enoch W. Perkins, of Boston, to Miss Lucy A. Freeman of Duxbury. On the morning of the first of January, by Rev. Theo. S. Wright, Rev. Charles B. Ray, of New York city, to Charlotte Augusta Burroughs of Savannah, Geo.

Our esteemed brother Ray "goes with the South," so far as to take a Georgia lady for his wife, but he is positively assured that she has no cotton bales, and that her influence will not have the least tendency to draw away her husband from his abolition integrity.—Ed. EMAN.

DIED.

In Worcester, Jan. 4, James, son of Mr. Paschal Tinney, 6 mo.; Julia Ann, daughter of Mr. Ira Prouty, 2 yrs.; Maria, daughter of Mr. Hezekiah Smith, 2 yrs. six mo.; 9, Elizabeth Talbot, 24; 12, in Leicester, Mr. Sewall Goodridge 34.

In his residence in Livingston Co. N. Y. Dec. 27, Col. WILLIAM FRIZZVOLD, aged 79, father-in-law of Gerrit Smith. He was originally from Maryland, was a patriot of the Washington school, a soldier in the war of independence, a lieutenant of

dragons at the siege of Yorktown, and aide de camp of Gen. Fish of Maryland. He was an early settler in the valley of the Genesee, where he laid a foundation of affluence for a large family, that survives and mourns the loss of an affectionate and venerable parent.

NEW GOODS.

THIS week receiving from Auctions and other sources a few Packages of New Goods among which may be found some of the greatest bargains that have been offered this season by

ORRIN RAWSON.

Purchasers are particularly invited to call.
Worcester, Jan. 22, 1840.

